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and his mother was very careful to avoid holding food over him, as any food that touched his head must be discarded. My informant Victoria inadvertently carried sweet potatoes in her child's hat and was obliged to throw them away because they had come in indirect contact with the child's head. When a child was old enough to marry, his head was no longer sacred.

Modern children have a carefree existence, perhaps not very different from that of old days. They gather near the beach and spend the entire day playing or swimming in the sea. They are particularly fond of riding and are excellent horsemen from an early age. Some of them accompany their parents in shore fishing, and I knew a little girl 11 years old who caught fish with a small spear. Young children help their parents, and many fathers are pleased to rid themselves of all work and to transmit it to their sons.

SECLUSION

Legends tell of girls who were kept in seclusion (*huru*) inside huts so that they might acquire a fair complexion. When they appeared in public later, they aroused great admiration for the whiteness of their skin. According to one popular Easter Island tale, the girl in seclusion was daily washed (*hopu*), deloused (*aruke kutu*), combed (*harihari*), stained (*akui*) with turmeric and red earth, and her clitoris was stretched (*haro matatuu*) so that it would be long and hanging.

Easter Islanders pointed out to me two caves in Poike which were said to have been inhabited by *neru*, boys and girls who were separated according to sex and were secluded by their parents in caves where they lived for years. They were probably of chiefly families and, as in Mangareva, were isolated in order to become white and stout and to manifest by their appearance the distinguished position of their families. Attendants of their own sex cared for them. Their parents brought them food, and it is said that during the smallpox epidemic of 1863 many of the *neru* died of starvation because there was no one left to feed them. They lived in idleness and allowed their nails to grow long. It may be recalled that the wooden hand, purchased by G. Forster (83, vol. 1, pp. 582-583) on Easter Island and given by him to the British Museum has long nails, thus proving the accuracy of at least part of the tradition. The *neru* sometimes appeared at feasts but stayed a little apart from other people. The fact that the secluded boys and girls lived in chastity induced the natives of later times to translate the word *neru* as virgin, nun, or women observing celibacy. The following songs refer to the *neru*:

Ka huru koe, neru e, i te ana.	You are secluded, O *neru*, in the cave.
Tautau ipu kiea o nga neru.	Hanging is the gourd with red ocher of the *neru*.
Tuai era ka huru koe, neru e.	You have been secluded for a long time, O *neru*.
A te manava he mate,	I am in love,
Ka huru koe, neru e,	You are secluded, O *neru*,
Ka huru kataia ritorito.	Being secluded you have become white.

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All traditions of the seclusion of children rest on an authentic custom, the memory of which has not been entirely lost. Both De Langle (130, vol. 1, p. 81) and members of Gonzalez' expedition (90, p. 40) mention having seen huts where children were apparently secluded, guarded by adults.

FEAST HOUSE

A large house (*hare nui*) was built before a feast (*koro*) where young people gathered to play and sing. They lived in more or less promiscuity, and tradition says that they had many opportunities to make love and to have sexual intercourse. Foundations were laid for many marriages during the feast, but as evidenced by numerous tales, the feast houses were not for the young people only but for all invited guests. Routledge was told that the young people who shared in the dances had to be "white" (*ritorito*) which in Easter Island is almost synonymous with "fine." Routledge (194, p. 235) writes: "In connection with some or all of the *kaunga* (dancing grounds) there was a house where the party remained indoors for a long time previous to the dances, in order 'to get their complexions,' a touch which shows that a white skin was admired." In traditional records of *koro* some confusion may have arisen between the seclusion before the feast and the actual *koro*.

INITIATION RITES

When the children between the ages of 13 and 15 years were submitted to seclusion, rites were celebrated which had perhaps the character of a consecration. Little is known about these ceremonies, and their significance is obscure. The boys and girls who went through the ceremonies were termed *poki take* and *poki manu* (bird children). Routledge (194, p. 266) was told that the *take* ceremonies were dropped about 30 years before the arrival of the missionaries and that no living person had attended such a ceremony. The oldest man in the village when Routledge was there stated that the *take* ceremony was intended for adults and that the father performed the rites when the son was born. My information was obtained from Viriamo through Tepano. She said that boys and girls were sent to Motu-nui when they were 13 years of age. They sojourned on the island for three months, living in separate caves. Food was taken to them in canoes, and ornaments (*tahonga*, wooden balls) and special breechcloths of tapa called *hami mama* were sent them by their parents. The children were given red and white ocher (*kiea* and *marikuru*) for the painting of their bodies. White bands were painted around the arms and feet, concentric white circles on the back at the level of the waist, and two white rings on the buttocks.

The ceremony following seclusion was called *te manu mo ta poki* (the bird for the child). I could discover no better explanation of this feast and its benefit than that given by Routledge, which is vague and probably incor-

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CLOTHING

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Winter months are decidedly cold on Easter Island, and heavy clothing is welcome. Present natives suffer from the cold, and one wonders how they withstood the rainy season with the scanty clothing they wore before European garments were introduced. Since their first contact with Europeans, Easter Islanders have shown a great eagerness for clothes. A shirt or a pair of pants is more valuable to them than any other European article. Fifty years ago both Geiseler and Thomson remarked that for clothes the natives would part with anything. Though present natives rationalize this desire by the necessity for protection against cold, the source of this passion for clothes is vanity (81, vol. 38, pp. 68):

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> They do not care to cover themselves in order to get protection from heat or cold, but they want to show off. Therefore they dress themselves, they adorn themselves, they load themselves with anything which may be hung on one way or another. The man who can secure a gown wears it, two if he has two. The woman who obtains a pair of trousers, a jacket or coat combines them all as elegantly as possible.

Today most of the men wear navy uniforms and the women, who have great difficulty in obtaining clothes, wear parts of uniforms. In olden days, however, women were always more fully dressed than men. The supply of paper mulberry was small and the native garments, though fundamentally like those of eastern Polynesia, were neither as various nor as plentiful as on other islands. Cook found a good market on Easter Island for his Tahitian tapa.

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Only children, the boys until twelve and the girls until nine years old, went naked. Though most of the early visitors state that the natives were naked, they generally add that the sexual organs were covered. Beechey (15, vol. 1, p. 53) infers that some islanders were entirely naked, but he remarks that the "larger portion however wear a maro, made either of fine Indian cloth of a reddish colour, of a wild kind of parsley, or of a species of sea weed." Easter Island men who boarded the ship of Admiral du Petit-Thouars wore only a string around the waist, but they swam to the ship and may have left their *maro* ashore.

Clothing for Men

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The most usual garment, especially for young men, was a bunch of grass (*mauku uta* or *mauku tai*), suspended from a string of women's hair which was the thickness of the little finger, and tied around the waist. This rudimentary garment is still remembered by the natives and was described by La Pérouse (130, vol. 1, p. 63). Many natives wore hanging from their belts, instead of the bunch of grass, a "kind of net work . . . too thin to conceal anything from sight" or a "small bit of cloth six or eight inches long" (83,